

cles, by adhering strictly to principles" and Sir Isaac Newton the same.

What would any scientific man in the world think to be told that in order to obtain practical results of the greatest value, he must abate somewhat from strictly correct principles? I know it is not generally realized that on this point the same rule holds in morals as in physical science. The worst even of good men, seen not to have learned this. But why should it not be so? Is not the God of nature the God of morals also? And is not moral science by far the more important of the two? Yes, what is the great good and evil of nature but to teach and illustrate morality?

If it comes we are after, and if the question of doing principle is to be answered by reference to results, then, by all knowledge, agreement, and by all the weight there is in a right faith, I claim that it must always be a great mistake, practically, to yield in any amount of right principle under the pressure of any degree of opposition, or to get relief from any exigency.

But it comes, too, with pride to make authority and great numbers, in such great weight. I have said—Jesus Christ says. He that doeth his life shall lose it. He can be that lord his life for his sake, shall he? I take it, in such a case, know as well as any man what is practical in morals, and he has not that consciousness lies in the line of right principles.

John Brown vindicated the theory of "armed intervention"—a theory that has certainly been very popular among the great names, and with the people, of this century; and if that theory be right, we are sure it cannot easily be shown that John Brown sinned against principle! And, as for his scheme being practical, we shall have to wait, before deciding that, till we see what influence it finally has towards overthrowing slavery! Judging from present appearances, it would seem to be, under the superintending hand of Providence, the master stroke of the age.

3.—It is not the worst thing, by far, that can happen to a man, to lose his life. It depends altogether upon circumstances whether it is best to preserve it or to give it up. The general opinion of the world on this point is very erroneous. Beyond question, most persons think altogether too much of their own lives. It is not often, now-a-days, that we see a man as ready and willing to give it up as was John Brown. In this man, as he stands before his judges, justifying himself for what he has done, and declaring that he is ready to die for it, we have revived, among living men, the almost extinct idea that there are things more valuable than a few mere days of life!

With the dead body of this man swinging before our eyes, on the gallows, we can believe that there have such men actually lived as Daniel and the three worthies, and Paul, and thousands of others that we read about—men who have laid down their lives for an abstract principle!

Oh no! John Brown has not failed—the worst thing has not happened to him. That gallows has only given him a tongue with which he will plead, in the ears of this nation, for the slave, and for the rights of conscience, more powerfully than any living man. This slavery-cursed and slavery-loving nation will say that John Brown has lost his life; but Jesus Christ says he has found it.

He must needs be a very poor soldier for Christ, and a very unreliable defender of the truth, who thinks more of his life than he does of his Savior. When would the allied forces have conquered Satanopolis, if the soldiers had carefully avoided conquering their lives? And if in an earthly army it is counted worse to desert, or run away, than to die, what shall we say of those who profess to be Soldiers of Christ? Is death the worst thing that can happen to them? Or, does it depend upon latitude and longitude?

When missionaries have been killed and eaten by savages, the whole Christian world have eulogized their devotion and their steadfastness. Is it a different thing when a man dies for the gospel on this side of the water?

Never will the truth be maintained as it should be, and never will Christ's religion fill the world, till we have a race of men who are not afraid to die for principle. Every church member in the land ought to be as ready to die for abstract principle as was John Brown. Oh! if to-day all the members of the American church were as true to principle and as ready to sacrifice for the truth, as was John Brown, we should very soon see a different state of things.

Men of that stamp—souls thus devoted, always find some way to accomplish what ought to be done; and it would not take long for such an army to find out some wise and just way to pull down the bloody Bastille of American slavery!

To deny the truth—to compromise right principle—to avoid obloquy or persecution in any form, by perjury our conscience—this is worse than infidelity, this is treachery. He who under the stress of any temptation parts with the integrity of his soul, has suffered a loss greater than that which he had died in the struggle.

All the men of this nation who say, "I will do this, and I will do that," have become like the man Maccabæus, who said that he was now in the land, but best from the John Brown. Nobody need wonder at John Brown. But how shall we find for the people of living men who walk among us carrying in their hearts the same "cross" as those thousands who, for conscience' sake, have been killed in all the wars of truth and right, and have said it would be worth up opposing?

Yet say John Brown, his life, but want have these men lost what is in the way and standard, and how can that? And what is very very in the mind, but why can we not say that John Brown does not say a false? We know what are the fundamentals, when the case is tried before the courts of this nation. But who do you think will stand in the criminal's place, and receive the sentence of condemnation, when the case is finally adjudicated before the great white throne?

[Here was introduced John Brown's last letter to his family, and the incident of his stopping to kiss the black child as he came out the door of his prison, on his way to the scaffold.]

And now, with this revelation of the heart of this man before us, I ask each one of you if you do not feel and believe that John Brown though he died on a gallows, has a much better prospect of eternal life than any of the mass of living men who are to-day helping to uphold American slavery? Christ told the "daughters of Jerusalem" not to weep for him, but for themselves and their children. And so I feel to-day. John Brown is safe; but what is to become of the slavery-loving people of this nation? John Brown has proved his faith by his works, and has gone to his reward; but what is to become of the priest and Levites, and the politicians of this nation, who yet find an excuse for "passing by on the other side, and leaving the slave in his chains."

4.—Finally, the doctrine of this text applies to nations, as well as to individuals; and the existing state of things in this nation, to-day illustrates it very forcibly.

It is God's rule with nations to test, repeatedly and severely, their allegiance to the principles of righteousness as taught in the gospel; and so to exercise over them his superintending providence, that all efforts to prolong national life, by departing from justice and equity, shall fail, and that such only shall continue as care more for right and righteousness than for prolonged existence. All history is a verification of this assertion; and the word of God declares, "The nation and kingdom that will not serve thee shall perish; yet, those nations shall be utterly wasted." We, as a nation, appear to have forgotten this. From nearly the first of our existence, as a nation, we have been trying to make truth and error right and wrong. God and the devil, harmonize and live together in peace. We have been trying to teach that—all men were created equal; but that some men were made on purpose to be the slaves of others—That governments are instituted among men for the sole purpose of protecting man's natural rights—among which are life, liberty, and the pursuit of happiness; but that each State has a right to hold slaves if they wish, and that is property which the law recognizes as such—That when any form of government becomes subversive if these natural rights, it is the duty of the people to alter or abolish that government; but that any effort to abolish slavery in the nation shall be stigmatized as sectional, funereal, and unreasonable—That the government shall not interfere with the rights of conscience, and every citizen shall be left free to worship God according to the dictates of his own conscience, but, if any citizen feels it a religious duty to feed the hungry, clothe the naked, and deliver the spoiled out of the hands of the oppressor, then, pains, and imprisonment, and death are his doom.

These items exhibit a specimen of what we have been trying to do; and it is but just to say we have had, thus far, a

troubled and stormy time of it. There have been several times when serious alarm has been felt, lest we were about to suffer shipwreck.

But, in every time of danger, what has been our great anxiety, and what the remedy? Never has it seemed to be our great anxiety to maintain justice and equity, and to put away the sin which caused the danger; but, still retaining the sin, and utterly ignoring what was right and just, to find some way to get past the present destruction, and still go on. Our efforts have been for life and not for righteousness. Nearly all the great leading politicians of our day have gained great fame by their skill and success in, helping the nation safely through those times of danger, and by helping to purge away the growing sins, and to establish justice, but simply by devising some way by which the worst sin might be postponed, and yet the nation not suffer from its guilt. Such a four was it, when the Missouri Compromise was passed by which Henry Clay asked his personal authority? And such another when the "Fugitive Slave Act" of the Constitution, they say, was made? Such a way, as we know, Fugitive Slave Bill? It is worthy of the God of the great slavery-borne in our land that they should carry out this compromise? And so, for the sake of peace and the life of the nation, on compromises after another, involving no principle, for the decision after another, until we have come out as we are to-day.

And now, what shall we say further? I feel that it is a time for all men to think earnestly and speak soberly. It is a time to cease needless alarm, nor is it a time to cry peace, when there is no peace. I feel decided that we are fast going the way to ruin. Those compromises cannot always serve us, and I think they have already worked us injury. They may have lengthened our life, though I doubt that; but, if so, they have not bettered the case for us, a particle. In fact they have only made our difficulties more complicated, and have also had a most disastrous effect upon the conscience of the nation.

What are we going to do, now that the South begins to talk about "no more compromises"? Now that they claim all for slavery, how are we to meet them? Since they now repudiate their share in these bargains, and whether they had or not, we are now ready to claim and insist upon a discharge, and to tell them that there is a "higher law," and that we propose, forthwith, to be governed by it? Are we ready now to tell them that we go, henceforth, first for purity and justice, and after that for peace? Are we ready now to declare that we have no desire, and feel under no obligation, to merely preserve the life of the nation? And can we say to them that we are now ready to risk the life of the nation upon the issue of one united and earnest effort to give freedom to the slaves, and justice and right to the whole country?

I know there are some signs for the better; and yet I fear that after all, we are doomed to go on, substantially, in our present course, until, in accordance with the doctrine of the text, the judgments of God fall upon us, and we die. I fear we shall do nothing but try to save our own life, and know, as God is true, that in doing this we shall fail. Do we candidly suppose that God cares more for the life of this nation than he does for justice, and judgment, and mercy? My fellow citizens, I ask you candidly and earnestly whether we have any reason to expect that God will any longer hold our nation up from destruction, if we do not adopt some vigorous and decisive measures for freeing the slaves? If now, at this crisis, for the sake of peace we all with one accord turn our backs upon the slave and leave him in his chains, will not God turn his face from us, and let us hasten our death? I utter my settled conviction when I say it were better for us to die to-day, as a nation, than that our life be prolonged by any more compromise with slavery. And I say further, we shall die speedily, if we do not revoke the compromises we have made, and forthwith execute judgment for the oppressed.

Men say it is the abolitionists that are disturbing the peace of the country, and preventing the final settlement of the slavery question. No friends, it is not the abolitionists who are doing this; it is God!

There will be no peace and no safety for us, nor can this great question rest until, by some means, every slave has gained his freedom. If we are ready to vote the slaves free, we may yet save ourselves from all the miseries of

urrection and civil war. If not, it will be demonstrated that John Brown's effort was neither actually nor imprudent, nor was he guilty to prepare ourselves, as best we can, for the repetition of his act; and for such other daring and bloody schemes as human nature, when pressed beyond endurance, is capable of devising and executing.

DEATH OF LORD MACAULAY.

It is with feelings of deep regret that we announce the death of the eminent essayist and historian, Lord Macaulay, which melancholy event took place at eight o'clock, on Wednesday evening, at the residence of then his Lord, Herby Lodge, Clapham Hill, Kensington. For many years past Lord Macaulay's health had not been good, but in 1852 he had a serious illness, consequent on disease of the throat, the circulation being extremely languid. The attack was subdued, and his lordship's health continued to be tolerably good up to a fortnight ago, when he had a second attack, in which, however, he rallied so completely, so much so, that his medical men ceased to apprehend danger. He continued to improve, and, on Friday last, when seen by a friend, he looked much as usual. A relapse seemed to have subsequently taken place, and his lordship expired suddenly, as we have said, on Wednesday evening. Lord Macaulay never was married, and the title consequently dies with him.

Lord Macaulay was born at Rothley Temple, Leicestershire, in the year 1800, and was consequently only 59 years of age. But though he died comparatively young, his life has been one of constant acquisition and unflagging industry. The son of Zachary Macaulay—a man worthy to be named along with Clarkson, Wilberforce, and Stephen, for his energy and sacrifices to promote the abolition of the slave trade—Mr. Macaulay had doubtless an excellent early training. He entered Trinity College, Cambridge, in 1819, and was soon distinguished in the University, as a youth of singularly large and varied attainments, as well as remarkable mental powers. He carried off prize after prize, and having, on leaving the University, chosen the Bar as his profession, he selected the Northern Circuit as the sphere of his legal career. About this time, his celebrated article on "Millars" appeared in the *Edinburgh Review*. The publication of that article, was a literary event, and it was soon felt that a new luminary was rising in the literary hemisphere. Subsequent articles of equal ability, led to Mr. Macaulay's being made a Bankruptcy Commissioner, and to his introduction to Parliament, under the auspices of the Marquis of Lansdowne, as Member for Caen, and to office as Secretary to the Board of Control. This was in 1830, and the part played by him during the exciting Parliamentary discussions on reform, led to his being named, along with the late Mr. Marshall, Jr., as a Liberal candidate for Leeds, in the event of its being enfranchised. By the free choice of the inhabitants of so influential a borough as Leeds, with which he had no local or personal ties, Mr. Macaulay's position was now made. To the surprise, however, of his constituents, the right honorable gentleman, before two years had passed, accepted an appointment in the Supreme Council of India. At the end of two years and a half Mr. Macaulay returned to England, having completed his proposed Peel code, which, however, has not yet become law. To his residence in India, we owe his essays on Lord Clive, and Warren Hastings, two of his most brilliant productions. Mr. Macaulay's subsequent political career in England was somewhat less a live than that which presided at his departure for the East, but he still continued—as Member of Parliament at Edinburgh, Secretary at War, and Paymaster of the Forces—to the stores of our Parliamentary oratory. The loss of his election for Edinburgh in 1847, owing to his views on the Maynooth question, induced him to retire from public life, and to devote to his time to literary pursuits. Under ordinary circumstances his action would have been the subject of only regret. But while his admirers were deploring the fact of a man known to fame as a poet, essayist, and orator, being thus displaced by a constituency so important and intelligent, they derived a small consolation from the rumor that he was to devote his leisure to the grand project of writing a History of England. His peculiar qualifications for the task, his Parliamentary career, his official knowledge, his social experience, his historical information, his familiarity with ancient literature, and the art he was known to pos-

sess of writing what people like to read, as well as reading skillfully with the less attractive parts of a subject, raised high expectations; and when, in 1848, an installment of two volumes appeared, with the title of "The History of England, from the Accession of James the Second," they met with an enthusiastic reception, and elicited universal praise. In the English statesman, will, while he modestly shrank from the public eye, Mr. Macaulay stated that he would cheerfully bear the reproach of having succeeded where what is called the dignity of history if he could succeed in placing before the English of the nineteenth century, a true picture of the life of their ancestors. He made this statement, and accomplished his object. By a judicious selection and arrangement of materials, by retaining only what was interesting of itself or could be rendered so by the artifice of style, and by adorning his pages with biographical sketches of the principal actors in the scene he treated, Mr. Macaulay succeeded in producing a book which few can peruse without gratification. In 1848 Mr. Macaulay was chosen Lord Rector of the University of Glasgow, and delivered an inaugural address, memorable for its ability. In 1849, he was nominated professor of Ancient History in the Royal Academy. In 1852, when a general election occurred, he was, by his friends, put in nomination for Edinburgh. Mr. Macaulay, however, stood haughtily aloof from the stirring contest; neither issuing an address, nor appearing as a candidate, on the hustings. Nevertheless, the electors restored themselves to the good opinion of the world, by replacing him in his former position; and going northward in the Autumn, he delivered a speech that did much to clear a way for the Coalition Government, which he subsequently supported in the House of Commons, by two orations deemed not quite worthy of his ancient reputation. In 1853, Mr. Macaulay's various speeches were collected and published. In 1855, the third and fourth volumes of his *History of England* were hailed with an enthusiasm, which marked them out for a popularity hardly less extensive than that which attended their predecessors. In 1856, Mr. Macaulay resigned his seat for Edinburgh, and on Sept. 10, 1857, he was raised to the peerage; but a chronic cough, which of late years prevented his speaking for more than a short time, probably induced him to refrain from ever addressing the Upper House.

In the introduction to his last and greatest work, the author expressed a hope that he might be enabled to bring down the history of his country, to a date within the memory of living men; but unhappily this hope is far from being realized. For some time it has been currently rumored that the 5th and 6th volumes of the work were about to appear, but we are enabled to state, on good authority, that whatever materials may have been accumulated, no such extensive addition to the History is nearly ready for press.

The speeches and writings of the deceased peer, are familiar wherever the English language is spoken. As an orator, an essayist, a poet, and a historian, he has occupied a leading position, and his death at such a moment, when the nation was anxiously looking forward for another installment of his great history, will be a severe loss to universal literature.—*London Telegraph*.

BENJAMIN DANKER-SMITH—Some time since an old lady and her two daughters entered a grocery establishment in Brooklyn, Pa., and looking over the portraits hanging there discovered one which at once recognized as that of her son Robert, who had left home at their remembrance. Mr. D. M. is now a successful and had never been heard of since that time. The grocery-keeper gave the address of the original of the portrait, and in a short time the mother found her son, who is in Pittsburgh.

NEW YORK WESTON AV.—A large number at the recently held meeting of the Association of the Friends of the Cause, having examined gifts in various "benevolent societies." Hence, she said, she preferred "foreign donations." But, not to wonder at the prevalence of female selfishness. Poor superintendents want, and the poor superintendents want, while, and guilt lead to the rivers' banks, and the banks, to leap, and to die.

GRATITUDE is the deepest of virtues, which is ever loaded with the virtues of Providence.

There are reproaches which give praise, and praise which reproaches.

FROM SCOTCH.

The arrival of the *Europa* at Halifax, and of the *Iron* at New-York, continues European intelligence to the last day of the last year. Little of interest has transpired in Scotland, in the advice of the *Heracles* saw the golden death of the greatest of British historical writers, Lord Macaulay, an event which occurred by 1 o'clock on the 28th ult. The health of the historian had been failing for some months past, but there was no reason to anticipate a result so early and fatal. His disease was of the heart. Serious rumors were reported to the Congress were in circulation, and were not without some slight foundation upon the money markets. Russia, it was reported, had protested against the pamphlet in "the Pope and the Congress," and that Macaulay, in his unwillingness to enter the Congress until its decisions, which it regarded as subversive of legitimate authority, should be disavowed. A similar protest had already been received from the Pope. Possibly to these and other like difficulties is due the delay in the opening of the deliberations, the meeting having been postponed from Jan. 15 to a day not yet indicated. No fresh newcomers had signaled the Hispano-Moorish war. The Spanish fleet, which had been lying at Algiers, had sailed with sealed orders. An enlargement of the story touching American meditations in China, states that Mr. Ward, our Minister, had gone to Peking to meet Ho, the Governor of that Province, and confer with him on the course to be pursued in order to avert the attack of the Europeans. The statement is not generally credited. *Times*.

ITALY.

The Milan *Gazzette* announces that the Ex-Duke of Modena had advanced with his troops towards the frontiers of Modena. Part of his army was already at a frontier town. The French pamphlet had been translated into Italian, and largely circulated in Romagna.

A Rome dispatch reports that a long by interview had taken place between Cardinal Antonelli and the French Ambassador.

The latter had received from Paris some explanations designed to reassure the Papal Government on the subject of the recent pamphlet.

Marquis Villa Marina had declined the Governorship of Milan, and Count Gillena had been appointed instead. Villa Marina goes as Ambassador to Naples.

A letter from Rome, in the *Unita*, says:

"France has obtained from the young King of Naples a pledge that he would not oppose the formation of an Italian Confederation. The exceptional position of the Kingdom of Naples, protected on every side by the sea, or the universally recognized plurality of the Pontifical States, renders little advantage to him the formation of such a Confederation. At first the Neapolitan Cabinet was disposed to refuse all concurrence in the realization of the project; but being urged by the French Government, it agreed to take part in its organization, provided the Confederation was established in solid bases, which would insure order and tranquility, and officially protect the Italian States from all propaganda or attempts at revolution. The French Government would also have wished to obtain from the young King a promise of political reforms, and the concession of a liberal constitution, and to grant him the same several attempts, either through the assistance of Baron Bruni or its Envoy Extraordinary, General Rigault, but every effort has failed in shaking the firmness of the young Sovereign. Francis II. has always replied that the constant aim of his reign would be to consolidate the royal administration, or every possible improvement that did not tend to the detriment of the royal authority."

At Mackinac, on the Lower St. Lawrence, a Roman villa has recently been discovered, containing a building of unusual size, the principal office of which, forming a rectangular courtyard, is square in its dimensions. Among the objects which the excavations have already brought to light, are numerous blocks of polished stone, of various shapes and sizes, of marble and porphyry. The interior of the building appears to contain stone and sculptural works of remarkable beauty, and the fragmentary walls are richly enlivened and painted in red, red and blue colors, pre-eminently. The discovery of a very thick masonry of the building, exclusively from the walls, and other articles, denoting that this establishment was at one time in successful operation, has been collected by the workmen.

year, in consequence of the political excitement. It is the country merchants at the South, doing business in little places back of the seaboard, he says, who probably will be compelled by their customers to buy their goods at the South, instead of coming North for them, as they have at other times done. But the result will be merely that the jobbers in Charleston, Nashville, St. Louis, and the other large Southern cities will purchase more goods at the North, in order to supply these smaller merchants. What they seek must come from the North—and if the Southern merchants take this course, the New York jobbers, who commonly buy from the imports here, and sell again to purchasers from the North, South, and West will not sell as many goods this year, and the New York importers will sell more. The trade with the South will be quite as large as ever, but it may flow through different channels.

Dexter, Lambert, & Co. No 540 Pearl street, manufacturers of silk fringes and trimmings, have houses in New York, Boston and Philadelphia, and deal largely with merchants from all parts of the country. They have no anticipations of a falling off in their Southern trade. Although their Winter business with the South has not fairly commenced yet, they have sold more goods to Southern merchants than for the present year, than they had sold up to this time last year. Mr. Lambert holds to the belief that politics have nothing to do with trade, and he thinks the Southern merchants are of the same opinion. He has his own political creed, and does not hesitate to express it, and will not represent it for the sake of dollars and cents.

The members of the firm of Charles Scott & Co., No. 254 Canal-street, importers of embroideries and white goods, say their scattering trade with the South during the past season has been quite as large as it was during the same period in the year preceding, and the Southern merchants have been as prompt with their remittances as ever.

The Carrying Trade Southward.

Its Steady Increase and Prosperity—No Symptoms of Non-Intercourse.

THE SAVANNAH LINE.—The winter months have always been the dulllest, notwithstanding which during the months of November, December, and the first part of January, there was a large increase of freight over the same months of last year. This was the more noticed on account of apprehensions that it would fall off.

THE CHARLESTON LINE. So far as the passenger traffic is concerned, it is a great deal better than it has ever been before. This is attributed mainly to the new through passenger arrangements, by which the price of through tickets is greatly reduced. The increase is nearly or quite one hundred per cent. During November, December and January, freights have increased as compared with last year.

THE VIRGINIA STEAM SHIP COMPANY.—So far as present indications are a guide the Spring trade will fully equal that of any previous year. The shipments during November and December, from here to Virginia and North Carolina, suffered no perceptible diminution.

H. B. CADWELL & CO.'S LINE runs steamers from New York to Charleston, and Savannah, besides one from Baltimore to the same ports.

There is a strong evidence of an early trade, this season to Savannah. The steamer Montgomery which sailed could not carry all the freight that offered.

So far as their direct trade with Savannah is concerned, it has been regularly increasing and is heavier at this season than it has ever been for any previous year at the same period. With respect to Baltimore and its trade thence to New York, and also to Charleston and Savannah, it has not increased, but rather fallen off, the evident tendency being to trade direct with New York.

Similar statements are made by the proprietors of the various Express lines, the sailing lines, the various railroad lines. The business of the New Orleans steamers has declined, owing to the heavy and indiscriminate purchases of the last year.

So much for the chain panics got up by interested politicians.

GERARD SMITH, though weak, is perfectly sane; talks freely on all the great events which have transpired; sleeps well, and has a good appetite; rides and walks every day, but avoids reading and writing, and does not receive company at present, because his strength is not equal to it. He

is, however, round the village as usual, ministering to the wants of the sick and poor. His temporary alienation of mind, his physicians declare to have been caused solely by physical disease, in which acute dyspepsia was most apparent, and his complete restoration to full vigor of mind and body is considered a certainty.

Slavery not yet abolished in Nebraska.

Lincoln, Monday, Jan. 10.
The Nebraska Legislature, of the 10th. states that the bill abolishing slavery in Nebraska Territory, which has passed both Houses of the Legislature, had been vetoed by Governor Black. The bill reads as follows:

SECTION 1. Be it enacted by the Council and House of Representatives of the Territory of Nebraska that Slavery or involuntary servitude, except for the punishment of crime, be and the same is forever prohibited in this Territory.

SEC. 2. This act shall take effect and be in force from and after the last day of July, A. D. 1860.

The bill passed the House by a vote of 19 to 17 and the Council, 7 to 3. The negative votes were all Democrats.

Robbing the Mail.

WARREN MO., Monday, Jan. 16.

JOHN AMYERSON, a very respectable citizen of this place, was arrested, yesterday evening, charged with purloining letters from the mail bags. AMYERSON was Deputy-Postmaster, and it seems he has been stealing for some time. Several packages were found under a desk in the Court-house where he had deposited them to open. It is clearly demonstrated that he would take letters from the mail while distributing them in the office, open the same, take the contents, then place new envelopes on the letters, direct them, and send them on their route. AMYERSON was a country School Commissioner, and also Deputy Circuit and County Clerk, and has enjoyed the confidence of the entire community. The prisoner started for Jefferson City, to-day, in custody of W. D. GILMAN, Special Mail Agent, who brought about the arrest.

THE FEELING AT THE SOUTH.—In the town of Marion, S. C., thirty-eight citizens have signed a call for a public meeting, the object of which is to make an agreement that no resident of that place shall purchase any article, of whatever kind, which may be brought into the State from any Northern State.

A public meeting of the citizens of Chatham County, N. C., having requested Guy Ellis to summon an extra session of the Legislature, in view of the threatening events which seemed to render a military organization essential, the Gov. replies, under date of Jan. 10, stating that he fully appreciates the magnitude of the causes that have given rise to these apprehensions, but adding that "the public need entertain no fear of immediate aggressions by force of arms," and, in courteous terms, refusing to convene the Legislature. The following expression occurs in the Governor's letter: "The attacks most to be feared are the ones coming under the specious forms of law—more quiet and insidious in their approaches, but none the less fatal in their results."

FROM HAVRE.

First Anniversary of the Restoration of the Republic.—Return of the Emigrants of St. Domingo.

Dates from Havre to Dec. 24, are at hand. On the 22d ult., the first anniversary of the restoration of the Republic was celebrated, by a salute at sunrise, and by religious ceremonies at the Cathedral at 4 o'clock, which were attended by the different officials, the students of the Government Schools, the Professors and the Marine and Post Officers. The exercises included a grand Te Deum, and at their conclusion the President made a tour of the city, being received on his return to the palace, by the public officials and a number of citizens. The day was illuminated in the evening, and displays of fireworks were made.

Messrs. Toussaint and Malion had returned from their mission to the Courts of England, France and Spain, which they went to announce the reestablishment of the Republic. They were well received, and the Queens of England and Spain as well as the Emperor Napoleon, had written friendly letters in response to those sent them by the President. The Minister of the Court of Rome, M. Paulini, had been well received.

Trouble had arisen between the priests and newspapers, the latter charging the ecclesiastics with being tyrannical. A delegation which had been into the interior, reported that the people entertained sentiments of loyalty toward the existing Government.

APPEAL

WITH REASONS FOR A PERSONAL LIBERTY BILL.

Adopted at a Meeting held at The First Congregational Church, Brooklyn, E. D., January 11, 1860.

FEELING CITIZENS.

We ask you to join with us in petitioning the Legislature of this State for the enactment of a law securing personal liberty to all persons within this State, by forbidding their seizure, and transportation to a slave State, on fugitive slave. The following are some of the reasons why we should do this:

1. Because God has explicitly forbidden the retention of fugitive servants to their masters. He has said, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose, one of thy gates, where it liketh him best, thou shalt not oppress him." Deut. XXIII. 15, 16.

2. Because God has commanded us to love our neighbor as ourselves, and do unto them, as we would have them do unto us.

3. Because, as our Declaration of Independence affirms, all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

4. Because "the Almighty has no attributes which could take sides with us" in such a work as the rendition of fugitive slaves, or preventing them from obtaining their freedom.

5. Because protection is the first duty of civil government, and the State that does not protect all the rights of all human beings within its jurisdiction, forfeits its claim to the allegiance of human beings, disbands society, and compels its citizens to protect themselves, each with his own arms, as he best can. And a government that cannot protect personal liberty can protect none of the minor rights that grow out of it.

6. Because the provisions of the Fugitive Bill of 1850, allowing no jury trial, prescribing no mode of defense for persons seized, recognizing no right of producing evidence of their freedom, but, on the contrary, receiving the testimony of the claimant, excluding that of the person claimed, authorizing the claimant to seize the person claimed with out process of law, and making it the duty of the Commissioner to deliver into the hand of the claimant the person claimed upon such ex parte evidence furnished by him as shall be "satisfactory" to the Commissioner (the amount of whose fee is doubled by his accounting it "satisfactory") commit the liberty of the person claimed, into the hands of the claimant and of the Commissioner, who are both interested persons, without the means of protection or redress.

7. Because, moreover, the said Fugitive Bill, making no mention of slaves, or of the color or race of the person seized, thereby subjects every human being, white or colored, in this and the other free States, to the same liability to seizure and enslavement, equally with the slave, and leaves him equally defenceless, so far as the protection of civil government and civil law are concerned, thus degrading the entire population of this state, white as well as colored, to the same legal level with slave, and giving to every slaveholder the same degree of control over any freeman of any free State that he exercises over his slaves at home.

Incredible as this may seem, it will be found, on a careful examination of the statute, to be correct, to the letter, so that every man, woman, and child in the State is left equally defenceless, and is liable to be thus seized, and carried into internal slavery, at the mercy of two interested men.

8. Because the Fugitive Bill is an act to authorize the crime of man-stealing, and every successful enforcement of it is, in fact, a commission of that crime, which, by the law of God, revealed to Moses, is punishable by death. "He that stealeth a man and selleth him, or if he be found in his stead, he shall surely be put to death." Exodus. XXI. 16. The "law" says Paul, "was made for man-stealers" (1 Timothy. i. 10). And, says the learned Grotius (and with him, the General Assembly of the Presbyterian Church of the United States, in 1794) "Stealers of men are those who bring off slaves or free men, and keep, sell, or buy them." (Presb. Confession of Faith, 1794.)

9. Because, while the State of Virginia in the exercise of her "State rights" as she asserts them, punishes New

Yorkers with death for the alleged crime of entering her jurisdiction for the purpose of liberating enslaved inhabitants of Virginia. It seems but a fair exemplification of "State Equality" for the State of New-York, to provide adequate penalties for Virginians who enter her jurisdiction, for the purpose of enslaving inhabitants of New-York.

10. Because the business of slave-catching is accounted mean and degrading, even in the slave States; and therefore it is a want in and gratuitous insult to impose upon the citizens of the non-slaveholding States such onerous and servile labors. And in the language of the distinguished William Pinckney, of Maryland, those who assist in "enslaving others, will, in time, become base enough to become slaves themselves."

11. Because, the provisions of the Fugitive Bill, being adequate, without the alteration of a single syllable, to effect the enforcement of any and every citizen, by a free State, is the more adequate, if submitted to and executed, to fulfill the prediction of Gov. McDuffie of South Carolina, officially made in 1850, that, at no distant day, the mass of the laboring whites at the North would be enslaved—in accordance with the sentiments not only of Gov. McDuffie, but of John C. Calhoun, Prof. Dew, Mr. Hammond, Mr. Leigh, Mr. Fitzhugh, and the principal defenders of slavery at the South, and of some at the North, (including, virtually, all the Biblical defenders of slavery) that slavery is not to be restricted to race or complexion, but is the normal and proper condition of the laboring classes, "bleached or unbleached," white or colored. And the Fugitive Bill has already been successfully used for the purpose of kidnapping free white, as well as colored citizens.

12. Because the law of God and of nature, including the law of self-defense and of mutual aid in self-protection, (the law of all human beings), lies at the basis of all civil government and civil law, and no statutes or judicial decisions can have any validity or authority, if contrary to, and subversive of them; and this principle is recognized by the common law, and by the standard writers on legal science, in all ages and nations. By this principle the Fugitive Bill is condemned, and the State of New-York is fully warranted, and required, by the recognized maxims of legal jurisprudence, as well as by our National Declaration of Independence, to trample upon it as illegal, and set it aside as void.

13. Because the State of New-York has a moral, political, and constitutional right to be a free State. She has, in her state motto, declared herself to be a free State. And the Federal Constitution confers no power on Congress, the Federal Judiciary, or the Federal Executive, to prevent her from being a free State. But a free State, in reality, she never can be, while she suffers her soil to be polluted by the footsteps of hunters for fugitive slaves; or while she permits, within her jurisdiction, the enforcement of the Slave Code, in its most abhorrent and barbarous features.

14. Because, so far from its being true that the Union of the States is to be promoted by the enforcement of the Fugitive Bill of 1850, doubted as it was by the disunionists of the South (and for their own ends) the experiment has shown that nothing so much as its attempted enforcement, has tended to alienate from the Union, the minds of the most moral, humane, and religious portion of the citizens of the free States, and nothing has so effectually aroused feelings and incited acts of mutual hostility between citizens of the two sections of the country.

15. Because so far from its being true that the enactment of an effective personal liberty law, by the State of New-York, would injure, disaffect, and alienate "our brethren of the South" the reverse of this would be true. Of the ten millions of "our brethren of the South" about four millions are slaves and free persons of color, who would hail with delight, such a statute. Of the remaining six millions, who are free whites, only about one fourth of a million are slaveholders, or could have any interest in the reclaiming of fugitive slaves; while the five and three-fourth millions of non-slaveholding whites could have no desire for their being sent back among them, to compete with and degrade their free labor. So that only one-fourth of a million among ten millions, or a proportion of 25 to 1,000, or $\frac{25}{1000}$ per cent. of all "our brethren of the South" could have the least objection to the most stringent personal liberty Bill that could be enacted by the Legislature of New York. The Union and Fraternity that are yet to be, between the citizens of the

North and of the South, would be greatly promoted and accelerated by such an enactment.

16. Because, so far from its being true that our cherished *nativity* would be jeopardized, and our influence abroad impeded by such a proposal, if our citizens, it is the object of such protection that makes us a "word among civilized nations, and that secures the dissipation of that Biting by law, force, alone, our nationality can be preserved."

17. Because, under pretense of arrests for petty larceny, or on some similar charge, per cent of souls, among us, are *unlawfully* carried in secret by a U. S. Commissioner, and there claimed as slaves, "evidence for their removal (secured), and they are hurried away, before their friends are notified of their arrest."

18. Because not only is the Fugitive Bill of 1850 most outrageously and manifestly unconstitutional in many of its details, some of which have already been noticed, as the removing of all the safe-guards of personal freedom from the persons claimed as fugitives, but it is unconstitutional likewise in the foundation principle upon which all such legislation by Congress is based.

The Constitution confers no power on Congress to provide for the rendition of "persons held to service" under the laws of one State and escaping to another. It only provides certain acts of legislation by the States, yet not such action as is needful to the protection of personal liberty, or exemption from chattelhood.

The Federal Constitution confers on Congress no power to establish slavery, any where, much less in a Sovereign State, and in contravention of a State law abolishing and prohibiting slavery. But the Fugitive Bill of 1850 does attempt to establish slavery in the State of New-York, in defiance of its statutes of abolition. It authorizes the seizure and enslavement of a man, on the free soil of New-York; or of a man whom, in the absence of the Federal statute, all our State Courts, in conformity with all civilized jurisprudence, would pronounce free. It directs his removal from the State as a slave, implying and securing his enslavement while in the State. Now, if Congress can enact that a human being in the State of New-York shall be held and treated as a slave for one half-minute, for one hour, for one day, for one year, or for life, if Congress can enact this for black men, it can do it for white men. The Act of 1850 indeed makes no discrimination. If Congress may do this with one man in New-York, it can do the same with another. It may enslave every man, woman and child in the State of New-York. To acknowledge the authority in one case is to acknowledge it in all cases. Here is an aggression, in the presence of which all British Stamp Acts, and trepanning taxes on tea, dwindle into insignificance. To say that our people are prepared to submit to this, is to say that they are just fit to be slaves. If any thing can be revolutionary, it must be revolutionary to attempt enforcing in the Free State of New-York, a Federal enactment like this. If the Legislature of New-York would save the people and the country from a bloody Revolution, not distant, it must secure the State against Federal aggressions and outrages like these. The petty oligarchy of 250,000 slaveholders, more or less, threaten removal unless they can be permitted to enslave four millions of their fellow citizens, and control twenty four millions more. Is it to be believed that the millions of New York and of the other free States will yield their freedom to any Government that claims authority to make slaves of them?

The Preamble of the Constitution, the authoritative and legally recognised key to its exposition, is a flat contradiction to the claim of a Federal authority to enslave men. It reads thus:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The Constitution forbids enactments by Congress infringing religious liberty, or forbidding the free exercise thereof. The Fugitive Bill of 1850 forbids the free exercise of the religion of Jesus Christ, who preached deliverance to the captives, who requires deeds of mercy, the feeding of the hungry, the clothing of the naked, the sheltering of the homeless, and says, "Inasmuch as ye did it not unto one of

the least of these, ye did it not unto me." A compliance with Christ's conditions of salvation, is punished by act of Congress, with fines and imprisonment. Will the people of the State of New York consent that their State Government shall neglect to protect them in their most sacred rights of conscience?

The clause of the Constitution respecting "persons held to service and labor" furnishes not the shadow of a pretext for the Fugitive Bill of 1850, as expounded and enforced by the Federal Commissioners, in respect to Fugitive Slaves. The constitution speaks of persons, "But according to the code of Slavery, slaves are not persons, but things, chattels. It speaks of persons held to service and labor."

But slaves are not, by the Slave code, "held to service"—they are really held as chattels. The Constitution speaks of "persons held to service and in no State under the laws thereof." But there are no State laws holding slaves to service." By the testimony of J. M. C. Calhoun, Senator, Mason, Judge Matthews, Judge Polk, and other prominent Statesmen and civilians of the South, holding slaves, (there are, in the slave States, no laws establishing or creating the relation of slavery. The Constitution speaks of persons from whom service or labor is "due." But nothing, by the Code of Slavery, can be "due" from a slave, for he "can make no contract," and incur no debt. The slave is held as property and nothing can be "due" from property to its owner. The letter of the Constitutional provision, therefore, does not warrant its application to slaves. Neither does its spirit. There is documentary evidence to the contrary. It is on record that the Convention refused to adopt a proposed clause providing for the rendition of fugitive slaves, but afterward adopted, without debate, the existing clause respecting "persons" (that is apprentices and others) from whom labor was honestly "due."

There is, therefore, no Constitutional obstacle to the enactment of a law by the people and the State of New York for "securing the blessings of liberty" to all their inhabitants.

On the 13th inst, the negro mat of Messrs. Forest, Jones, & Co, in Memphis, Tennessee fell, burying beneath its ruins "six valuable negro men, as the *Bulletin* expresses it. Soon after this casualty the ruins caught fire. Fortunately it was soon extinguished and the negroes were exhumed, when it was found that two of them, valued at \$1,800 each, were killed. The building was of brick, three stories in height, and cost, when first erected, \$4,000. Had not the fire been put out, bills of sale of negroes, amounting in the aggregate to \$400,000, would have been destroyed.

Family Miscellany.

For "The Principia."

STRENGTH FROM SORROW.

In all forget the "Well dost thou
In all thy proud heart feel the glow—
I may not,—yes, thou art secure,
And I through long years must endure.

Must love no more, must bid my youth,
With its lost pride and broken faith,
To memory and light and pain,
And hopes that may no bloom again.

But yet life is not lost, nor joy
Denied to all to find employ,
Blink from this tear-wat'ring soil
With rays bluish shall we may foil.

Riches for poverty then past,
Sweeter for drings of bitterness,
Fairer shall shine Palf's morning star
Above the smoky gables of Hope.

When Youth's sweet bounding pulse is dead,
And heart is still, and Love is fled,
The steeper hand, the calmer mind
Work with a purpose clear, defined:

Work as, and pour no other tears
The life-dew thirsted for, and parts
Its own rich heritage to bless
Theirs with a truer tenderness.

As idle Christians is a contradiction in terms.

